

A

B.S.L.

SERMON

Preach'd at the

FUNERAL

OF

THOMAS LIGOE, Esq;

May 3d. 1707.

By JOHN OLLYFFE, Rector of
Dunton, Bucks.

LONDON:

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To the Honoured Madam
Ligoe, the Pious and Wor-
thy Relict of Thomas Ligoe,
Esquire, of Burcott.

Madam,

AT Your Request I have now publish'd the Discourse which I had at the Funeral of that Worthy Person, your late much Honoured Husband. And do here present it to You, as a Testimony of my unfeigned Respects, and a grateful Acknowledgment of your many Favours. The Providence of Almighty God, in this, and all other the like Dispensations, doth well deserve our just Reflection upon, and our pious Improvement of it; that we may so number our Days, as that we may apply our Hearts to true Godly Wisdom, in making a serious and due Preparation for our latter Ends. The promoting of this was what I proposed to myself, and made my Design herein. I wish the Review of it may not occasion some new trouble to you, and make the Wound to bleed afresh, which by your pious Consideration, I hope by this time is in a good way of Healing. You know, Madam, very well, that the great Governor of the World, by whose high and supreme Conduct all these Things

Dedication.

come to pass, is infinitely Wise and Good; that he is Righteous in all his Ways, and Holy in all his Works; that he is the sole and sovereign Judge of what is best, and is not bound to give us an Account of any of his Matters: that whatever good he bestoweth or takes away is his own, and therefore we ought to receive every Blessing with Thankfulness, and bear the Loss with Patience: especially when we consider that his very Corrections have in them a merciful Intention, one way or other, to promote our Welfare. It must be confest, your Affliction is great: but yet I hope upon these and such like Considerations, you see Cause to moderate your Grief, upon the Account thereof: and that, with Job, you will bless the Lord, tho' he hath now taken away from you your Desire, and the delight of your Eyes. And that the Gracious and Blessed God may be pleas'd to make up the Loss you sustain, by his abundant Grace and the Consolations of his good Spirit: and that his Goodness and loving Kindness may follow you all your remaining Days, and also may continually Rest upon those, whom he hath given you, to your, and their, both present and everlasting Comfort, is the sincere and hearty Prayer of,

Madam,

Your Obliged

Faithful Servant,

John Ollyffe.

A
SERMON

Preach'd at the

FUNERAL

OF

THOMAS LIGOE, Esq;

JOB XIV. xiv.

*All the Days of my appointed time will I wait,
till my change come.*

WE are here met together upon a
very sad and solemn Occasion,
for the Interment of a very
worthy Man; who after an happy Reco-
very, to all Appearance, from his former

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Indispositions, which he had been long exercis'd with, is now almost on a sudden removed from us ; which with innumerable Instances of our Mortality, which we have frequent Experience of, and with what hath befallen all that have gone before us, are plain and undeniable Evidences to us, that there is no Security here ; that neither Wit nor Strength, nor all the Caution and Prudence that any Man can be endued with ; neither Riches, Honour, nor Power, can be any Defence against the Strokes of Death ; but this will be *the end of all Living*. The greatest Hero and Man of Might, the Time will come when they shall not find their Hands : The Poor and Rich, Learned and Unlearned, Bad and Good, Fools and Wise Men, the Honourable Counsellor, and all the Judges of the Earth, must together go down to the Chambers of the Grave, and *make their Bed in Darkness* ; they must say *Corruption, thou art my Father, and to the Worm, thou art my Mother and Sister*. By which we may see, that *Man at his best Estate is altogether Vanity*. *Man that is Honour abideth not, but is like the Beast that Perisheth*. All which is a plain Instruction to us, what we must all expect. And then

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fore nothing can be of greater Consequence or Importance to us, than that which the Psalmist prays for, *that God would make us to know our end, and the measure of our Days, what it is, that we may know how frail we are;* and that we may do as Job here speaks, *All the Days of our appointed time wait till our Change come.*

Some understand this *change*, which Job here speaks of, of the change of his Condition for the better yet, which notwithstanding all his present Troubles, he would continually wait and hope for in this Life. And so it agreeth very well with some Passages of his Discourse, and with his earnest Desire, that God would vindicate his Integrity and good Name, and the Honour of Religion; both which did suffer some Eclipse from his present extreme Calamities.

Others understand it of Death, the great and last Change. And so it suits well with some other Expressions, that he hath here. It is very plain that this Change is that, which is to follow his *appointed time*: And that Expression of his, *appointed time*, he again and again useth, to signify the time of Life. As Chap. 7. 1. *Is there not an appointed*

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pointed time to Man upon Earth? which in Ver. 5. of this Chapter, he thus expresseth, that *his Days are determined, the Number of his Months are with thee, thou hast appointed his Bounds that he cannot pass.* I will not engage here in that Dispute, whether God hath by an Absolute and Unconditional Decree, so fixt the Period of Man's Life, that he cannot by any thing, that he can do, either make it longer or shorter. If this should be true, that Man cannot by any thing *shorten* his Days, but an Absolute Decree determines all, if this should be thro'ly believ'd, it would probably produce very often very dismal Effects: And that which by a natural and necessary Resultance is like to be a matter of so very bad consequence in Practice, is not very likely indeed to be true in Principle. But that there is an *appointed time*, that Man *shall not pass*, is here plainly asserted; and instead of having any Bad, hath many Good Inferences justly deducible from it. But I say I shall not farther enlarge on this, it is better for us to consider what we are to do than to Dispute about God's Decrees.

And in this latter Sense of the Word *change* here, it being probable in it self, and
 very

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very suitable to the present occasion, I shall now Discourse of this Matter. And I shall,

I. Consider Death under this Notion of a *change*, and shew how great it is: Which will be a just Argument and Motive to that which followeth.

II. Shew how we are to *wait* for this Change, or till this Change comes.

III. That we should do this all the Days of our Lives, or all the Days of our *appointed time*.

I. Let us consider Death a little under this Notion of a *change*, which is indeed very great and very considerable. The Change is great, which is *visible* and obvious to all.

As to the *Body* it self, how strong, how young, how beautiful soever it be, it turns it into a dead and unactive Lump, it makes it of a ghastly Look, it shivers it after a while to Pieces; it crumbles it to Earth and Dust, that it is no more what it once was. Its Beauty vanisheth, its Strength is gone, as a rotten thing it *consumeth*, as a *Garment* that is *Moth eaten*, as *Job's* Expression is in the Chapter before. This indulged, this Pampered Body, this Body that all the Care is
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now to gratify and please, to set out and adorn, that the very Soul, and Heaven, and Happiness is all ventur'd for, shall after a while be destroy'd, no more to rise again in this Life, till the day of the general Resurrection. For *Man dieth and wasteth away; yea, Man giveth up the Ghost, and where is he?* Ver. 10. And why should all this be? What a Stupid thing is a carnal Sensual Life, only to gratify the Flesh, that in a little time shall be turned into rottenness? So it shall be as to all the Pleasures and Sensations of the Body, and all the *objects* thereof; then they shall all cease, and be no more for ever, *Eccl. 9. 5. For the living know that they shall die; but the dead know not any thing; neither have they any more for ever a Portion in any thing that is done under the Sun.* Death will put an end to all our Pleasures, to our Sports and Games, to our wanton Dalliances, to our carnal Luxuries, and to all our Enjoyments whatsoever here. All the *Delights of the Sons of Men*, which Solomon speaks of, *Eccl. 2.* and that are so much valued here, shall be no more; for we brought nothing into this World, and it is certain we can carry nothing out; for what hath a Man then of all his Labour, and of the Vexation of
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his Heart, wherein he hath laboured under the Sun, Ver. 22. As he came forth of his Mother's Womb, naked shall he return, to go as he came, and shall take nothing of his Labour, which he may carry away in his Hand. This is also a sore Evil, that in all Points as he came, so shall he go, and what Profit hath he, that he hath laboured for the Wind? Eccl. 5. 15. Kings and Princes must then lay down their Crowns and Scepters. The richest Palaces shall then be turned into a dark Vault under Ground. And all the Glory of the World shall be turned into obscure Darknes. The time is short, of all Enjoyments here, 1 Cor. 7. 29. And the World passeth away and the Lusts thereof; but he that doth the Will of God abideth for ever, 1 Joh. 2. 17. The rich Men then must leave their Estates, and their Farms and Livings must go to others. And those new Owners cannot hold them long, but must leave them likewise to those that shall come after them. Whatever we have here, let us hold it never so fast, let us grasp it never so close, Death will certainly ravish it all from us. When the Body it self is gone, and the Senses are clos'd up, or dissolved, where will all that be, that concerns the Body? what will be the finest Sights,

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Sights, when there is no seeing? or the rarest Melody, when there is no hearing? what is all the Glory of the World to us, when our Eyes shall be shut, and our Ears stopt, or be no more? and should not this then cool the fervour of our Passions to all these things? It is most certain, Gal. 6. 8.

He that soweth to the Flesh shall of the Flesh reap Corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting, 1 Cor. 6. 13. Meat is for the Belly, and the Belly for Meat, but God shall destroy both it and them.

But the *Invisible* Change will be much greater yet, when the Immortal Spirit shall take its flight, and be watted into another World, to return to God that gave it. Then the Change to good Men will be great and blessed indeed. The *Visible* Change that they undergo by Death, looks indeed with a very terrible and dismal Aspect; but this will abundantly make amends for all, when by a Convoy of blessed Angels, that as ministering Spirits to all those that are Heirs of Salvation wait for their departing Souls, when the Channels of Life are so dam'd up, that their old Habitation is no longer a fit abode for them, the Spirits of good Men shall be translated into the Presence of God, the

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Fountain of all Blessing and Good, *where there is fulness of Joy, and at whose Right-hand there are Pleasures for evermore.* When they shall be received into the Bosom of their Redeemer, and shall there be entertained with the most ravishing Delights in their seperate, *above all that ever they enjoyed, in their imbodied State.* This shall then be the happy Condition of all those that depart hence in the Lord: Or else why does our Saviour say to the believing Thief that was Crucify'd with him, *I say unto thee, this Day shalt thou be with me in Paradise?* And why does the Apostle say, *We know that if our earthly House of this Tabernacle were dissolved, this Bodily House, in which the Soul now resides, we have then a Building of God, a House not made with Hands eternal in the Heavens?* Why does he groan so earnestly, *desiring to be clothed upon, with this Heavenly House?* Why does he say, *whilst we are here at home in the Body, we are absent from the Lord, and is therefore willing rather to be absent from the Body, and to be present with the Lord?* There is therefore surely something within us, that may be absent from the Body; and this that is in good Men, when it comes to be absent from the Body, shall be present with the Lord. And why else does the Apostle so desire to depart and to be with Christ, which

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he saith *is far better*, and that *to Die will be gain to him*? Where will the Gain be, or wherein, or how will his Condition be better'd, in an absent State from the Body, if the Soul must remain so long in an unactive State, together with the Body? But this is to be the Blessed State of all good Men, that *henceforth they rest from their Labours*, and their Works do follow them, *Rev. 14. 13.* This will be abundant Consolation to them, after the loss they sustain by the visible Change that they undergo here.

But then, on the other side, the *Invisible* Change that wicked Men shall undergo at Death, will be as terrible and amazing. What a Condition will they be in, when their foul and wicked Spirits, that have so long been the Servants of Sin, to gratify their tottering Bodies, that before they animated, shall be ravish'd away from them, no more to enjoy any of their old Delights; no more to have any of their bodily Sensations; but as soon as ever they begin to hover upon their trembling Lips, shall be hurried away by the Devils, those Fiends of Darknes, into a place, where God will never more have any regard to them; a place of Horror, of Weeping and Wailing; and be driven upon an unknown Strand of dread

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dread and confusion, inexpressible and unconceiveable. What a stupendous Change will this be? When the Good and Holy *Lazarus* died, our Saviour saith, *he was carried by the Angels into Abraham's Bosom*; but when that wicked rich Man died, in Hell he lifted up his Eyes, being in Torment, when he cryed and said, *Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his Finger in Water, and cool my Tongue, for I am tormented in this flame.* And this Scene of things our Saviour represents to be immediately after his departure hence: *Now he is Comforted, and thou art Tormented*; and this small Relaxation of his Torment was not to be granted. *Now* this was, while the Offers of Mercy are made to Men, whilest *Moses* and the *Prophets* may be read, while they have time given them to Repent; and therefore he would fain have some Body sent from the Dead, to warn his Brethren that were still alive, and behind in the World, and to testify unto them, *least they also come into this place of Torment.* This will be an amazing Change, from fulness to emptiness, from many earthly Enjoyments, to none at all, from Pleasure to Pain, and Torment unutterable and irremediable.

Then how will all the Folly of hardned and wretched Sinners appear? How will they themselves make most bitter Reflections at their own gross Stupidity: that they have refus'd all the merciful Offers of Grace, that were made to them in time: that they prefer'd their poor little short-liv'd Enjoyments here, before the eternal Happiness of Heaven: that they chose to serve their Lusts, rather than God: and to live a meer Animal, sensual and bestial Life, rather than to walk according to Reason, and the Rule of Gods Commands? What confusion will they be in, when they shall see, that as they have cast off God, so God hath cast off them for ever: that the Fountain of Life, and all good, is departed from them, and they are consigned to the Society of merciless Devils for evermore?

Thus I have in brief represented to you the great Change that Death will bring, both *visible* and *invisible*, both to good and bad Men. And surely the consideration of all this, may well be an Argument and just Motive to us to what followeth.

II. To shew how we are therefore to *wait* for this Change, or till this Change: that is, till Death comes that brings this Change.

Here

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Here are two things that I shall a little insist on.

1. That we are to wait in a serious Expectation of Death, and a careful Preparation for it, that will bring this Change, that the visible and outward Change may not seem surprizing to us; that we may partake of an happy Change by Death, and that we may prevent our having any share in that miserable invisible Change, that shall then come upon all wicked Men. It appears that Death will be the King of Terrors to Men, if they have any just Consideration of it, if they are not ready when it comes. It will bring fearful Astonishment along with it. For you see it will at last strip us of all, all our Comforts, all our Pleasures, all our Enjoyments; and that will be terrible it self, if we have not good and well-grounded hopes of something better to ensue; and it will be much more so with the Addition of that misery and torment, that will be the Portion of those, that are alienated from God.

Now the frequent Meditation and Expectation of Death, will abate the surprize of it, and the present Change when it comes. *Præmeditati mali mollis ictus venit.* - It will so fortify our Minds against the Stroke, that it will not strike so hard upon us, or at least the Sense of it will

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not be so great. It will scatter the Clouds and Mists that are now before our Eyes, by which we are hindred from seeing through these Shadows, which by this means we shall be able to do. It will loosen us from our Enjoyment, and sever the World from our Affections, which now stick so close to them; by which we shall be able to part withal the better. And *this* will go a great Way to prepare us for that *happy change* too, which shall be the Portion of good Men after Death; which can only be obtained by an entire and unreserved conversion of the Soul to God as our Lord and Governor and chief Good; that by being brought to a conformity to him, we may be made meet for the Enjoyment of him, as our everlasting Portion. For it is by our inordinate Affection to creature Enjoyments, that this is hindred. Yea, *that* is it, in which the very Malignity of Sin consists, and which is the Fundamental Mischief of it; because by *that* we are utterly incapacitated for the Heavenly Vision and Fruition. For Sin is nothing but the setting up our selves, and our own Lusts in God's room, and the choosing the Creatures above him. For inordinate Love of Creatures, Pride and Sensuality, is that, by which it comes to pass, that
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God is no more a God to Men ; but he is De-throned from his Excellency and Government, as far as in them lieth, and Mens own Lusts are prefer'd before his Commands; and they choose to fall down and Worship, Love and Respect Gold and Silver, Creatures, Pleasures and Honours, as above God himself in value and excellency. Now this we must be necessarily converted from ; for this makes Men fit for nothing, but for Earth or Hell, or rather not fit for Earth it self. It is Hell already in the Temper of their Minds : And Hell and Heaven can never consist together. If ever we think therefore to partake of the Heavenly Happiness, to partake of the blessed Change of good Men by Death, this earthly Temper, this hellish Spirit and Life must be laid aside, our exorbitant Lusts must be mortify'd, Creatures must no more be set up in God's stead, Worldly Gain, or Honour, or Pleasure, must be no more made the Subject of our chief regard : but God alone must command in chief, and he must be all in all. In a word, there must be *Repentance towards God*, arising from a Reverential Fear of him, and Love to him, as our Sovereign Good and Happiness ; and *that* must be accompanied and followed, with a godly Life in all the Parts of it, and with an

universal Love, and hearty Devotedness to his Service for ever. And there must be *Faith in our Lord Jesus Christ*, for the obtaining of pardon and life by him, through his Mediation and Sacrifice, which he hath offered to propitiate God to us. These are the Gospel Terms, upon which alone Salvation is promised. These we must now certainly come up to, that thereby we may make our Calling and Election sure. If we perform these Conditions, we are in the plain and ready way to Glory and Blessedness. But without these, Heaven could be no Heaven to us, if we were there. For whilst the Malignant Nature remains, Hell would be in Heaven, and like two Contraries, one would destroy the other. And therefore we are so expressly told in Scripture, *That except a Man be born again, he cannot enter into the Kingdom of God.* And all that are in Christ, and that are to be saved by him, are to become *New Creatures*: that old things are past away, and that all things are become new: that we are to lay aside the old Man, which is Corrupt, according to the sinful Lusts of the Flesh, and that we put on the new Man, which after the Image of God is created in Righteousness and true Holiness: *That if we live after the Flesh, we shall die, but if we, through the Spirit, do mortify the Deeds of* the

the Body, we shall live ; For to be carnally minded is Death, but to be spiritually minded is Life and Peace ; and that there is no condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.

By this therefore we see, what our Preparation is to be for a happy Change by Death, and for the prevention of the other. This is the Preparation we must labour for, and in this way of Preparation we must wait for our Change. And one very great means, I say, to help and bring about this, is the very meditation and forethought of Death it self, and the present Change that attends it, and much more of that which is to ensue, because this will shew us the vanity of all those intoxicating delights, that for the present do so blind our Minds ; this will cool our feavourish Heats and Appetites after them, and thereby we shall be the more put upon our return to God, the Fountain of Life and all Good, who will never leave us, when all these things here will be torn, and rent from us, and be no more.

2. The other thing is, that Good Men are to wait with Patience and Humble Submission, under all the Pains and Troubles and Disappointments of this Present Life, in hopes of that Happy Change hereafter by Death.

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They may be well contented to bear the Burdens of this Present Time with Patience, when they have such assured hopes of future Ease and Blessedness, that shall succeed all. Thus Job waited here in the Text, with Faith and Patience under all the Calamities that befel him, in hopes that it would be better in time, either in this Life or the next. And thus the Apostles and Primitive Christians, 2 Cor. 6. 16. *For which cause we faint not, but tho' our outward Man perish, yet the inward Man is renewed day by day. For our light Affliction which is but for a moment worketh for us a far more exceeding and eternal weight of Glory.* Nay more, Rom. 5. 3. *We glory in Tribulation also, knowing that Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not ashamed.* Thus our Saviour himself, Heb. 12. 2. *For the Joy that was set before him, endured the Cross despising the Shame, and is set down at the right hand of the Glory of God.*

With this, all good People may comfort themselves under all their present Losses and Afflictions, that they endure here. They may and should in Patience possess their Souls whatever their cases may be for a time, because their Redemption draweth nigh. They may not prescribe Times and Seasons to God, but

must wait upon him for Salvation and Mercy in his own time, and in his own way. As Psal. 123. 2. *As the Eyes of Servants look into the Hands of their Masters, and as the Eyes of a Maiden unto the Hands of her Mistress; so our Eyes wait upon the Lord our God, until that he have Mercy upon us.* Nay, as Hab. 2. 3. *Tho' it tarry, wait for it; because it will surely come, it will not tarry, that is, it will come in the properest Time.* And the *Just shall live by Faith,* Lam. 3. 25. *It is good that a Man should hope and quietly wait for the Salvation of God,* Jam. 5. 7. *The Husbandman waiteth for the precious Fruit of the Earth, and hath long patience for it, until he receive the early and latter Rain.* So must we be content to wait God's leisure for Mercy and Good, in the use of proper means, in dependance upon him. So I come to the

III. That this waiting must be *all the days of our appointed time*, or all our Lives long. Here we see the Example of the Husbandman is recommended to us, who waiteth for the precious Fruits of the Earth, and hath long Patience. But our patient waiting yet must be longer; not for a Year, as the Husbandmans is, but for a long time; if Mercy and Goodness or wise Ends be deferr'd so far. As Hos. 12.

6. *Wait on thy God continually; for Rom. 8. 24. We are saved by Hope; but Hope that is seen, is not hope. But if we hope for what we see not, then do we with Patience wait for it, under all delays and sufferings whatsoever.*

And thus should we also wait in the way of Expectation and Preparation for Death before mentioned, which brings these great Changes with it, *all the Days of our appointed Time.* We should early make this Provision and Preparation for an happy Change by it. We must not put off the matter to Old Age, or the last dregs of Time, or think it is time enough a great while hence, to mind our Souls, or to provide for our Eternal State, when this or the other Business is done, that is now lying upon our Hands. But we must wait and prepare thus all the Days of our appointed time. I shall mention only these Two Reasons for it.

1. Because all our Time here is given us chiefly and principally for this End and Purpose. I don't say *only*: For whilst we are in this embodied State, we must of necessity mind our Bodies too, and must provide for their Ease and Well-being here, as well as we can; which cannot be done without a provident Care, and without labour and pains of one kind or other, which must necessarily take up a great

part

part of our time. It is an Ordinance fixt by Almighty God since the Fall of Man, *That in the sweat of thy Brows shalt thou eat thy Bread, till thou return to the ground*; and therefore that all should be imployed in some sort of Study, Business, or Occupation of Life or other. And this seems to be now, not barely a Punishment upon Man, but a merciful imposition of Providence, for the prevention of those Evils, which the furious Lusts of Men for want of necessary Diversion, by some Vocation or Work or other, would generally incline them to. There being few Men of such abstracted Minds, that know how, or are able to imploy themselves in long Speculation, or continued Devotion; nor yet have they Hearts or Heads for it. The necessities of Men in their single Capacities, and much more in Society, without which Man would be a poor helpless Creature, must infallibly engage them in abundance of Studies, to provide for their own well-being, and for their Defence against Enemies, and to keep the World in some tolerable order. And therefore it must needs be, that even I may say, the greatest of our time must be taken up in these Things.

But yet for all that I say, that our time here is *principally and chiefly* given for other Ends; which

which in the midst of all our worldly entangling Business, we should have a special Eye to. For if Man be made for another World, and so many Things must be done to fit himself for Happiness in it, as we see it is, then sure this Life here must chiefly be designed as a State of Probation for it, to dress up our Souls for that Eternal State. And therefore our great work must be to cultivate our Minds, to engage God our Creator to us, and to get the proper dispositions for Heaven and Happiness hereafter. And all our other Works as necessary as they are, must needs be subordinated to this great End. And to spend this short Life here in providing only for a Temporal Happiness, either in the common Business of it, or the most innocent Diversions, tho' sometimes never so necessary also for a convenient relaxation of our Minds or Bodies; to do this with the neglect of our chief End, must certainly be the very top of Folly and Delusion. Hence we have such frequent Memento's in Scripture; *to mind the one thing needful, that good part which shall not be taken from us: to seek first the Kingdom of God and his Righteousness; not to labour for the Meat that perisheth, but for that which endureth to everlasting life; to take no thought what we shall eat or what we shall drink,*

drink, or wherewithal we shall be clothed, to redeem our time, to work while it is called to day, before the night cometh, when none can work, to strive to enter in at the Straight Gate, to give all diligence to make our Calling and Election sure: All which shew, what we have our Time and Life here principally for.

2. If we add to this the consideration of the uncertainty of our Time, for the dispatching of this our great Work in, *that* will be another very inforcing Motive, to wait and hold out all the Days of our appointed Time, in getting the necessary preparation for another World, and for an happy Change in it. And that this is so, is plain and obvious to all. Ecc. 9.

12. For Man knoweth not his time, but as the Fishes that are taken in an evil Net, and as the Birds that are caught in the Snare; so are the Sons of Men often snared in an evil time, when it falleth suddenly upon them. As we are also told here, Job 14.

2. Man cometh forth like a Flower and is cut down, he fleeth also as a Shadow, and continueth not. And as we have it in our Office, in the midst of Life we are in Death. When we are in the top of all our Strength, some sudden and unexpected Accident as we call it, which the goodness of no Man's Constitution can be a security against, may quickly carry us away hence.

We:

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We are not secure in any place; or when we go forth that we shall come in again: The goodness of no Man's Constitution can be a security against Accidents: If a Man hath a tolerable good Constitution, 'tis a thousand to one but bad Weather or infectious Streams, which no Man can be thoroughly aware of, may bring it down sometimes on a sudden. Some Things cannot be prevented by any care whatsoever: What human Care can prevent unreasonable Malice, or Violence from other Men, from Desperado's, Robbers, or Cut-Throats? The same kind of Sicknes at one time may be fatal to us, which at another, by the blessing of God upon proper Methods, we may have escaped from. A little present Neglect, or a meer Oversight, a small Mistake or Misconduct, which the greatest Caution is not at all times a sufficient Fence against, when it pleaseth God to hide Counsel from Men, will quite alter the State of things to us. And therefore even in common Business, and much more in this which is of so great concernment, that if we neglect or miscarry in it, 'tis never more to be retriev'd, the Wise Man's counsel is certainly very good, Prov. 27. 1. *Boast not thy self of to morrow, for thou knowest not what a day may bring forth.* And that of our Saviour

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our had need carefully to be regarded by us, Mat. 25. 13. *Watch ye therefore, for ye know neither the day, nor the hour, when the Son of Man cometh; for 1 Thess. 5. 2. The day of the Lord cometh as a Thief in the Night, and therefore Luk. 12. 35. Let your Loins be girded about, and your Lights burning; and ye your selves like unto Men that waiting for the Lord, when he will return from the Wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those Servants, whom the Lord when he cometh, shall find watching, Thus I wish we may all do.*

I hope our deceased Friend had, thro' the Mercy of God, made this timely Preparation for another World, as he exprest himself to me.

It cannot be concealed, that there was a time, when he was in some respect misled by Wicked Companions; rather out of a kindness of Nature, and Complaisance to them, then from the love of Vice.

But it pleased Almighty God, in great Mercy and Compassion to him, and I doubt not in answer to many a Devout Prayer that was put up for him, to engage him to consider his ways, and to make wise Reflections in time. So that for many Years past he hath become a Pattern of Virtue, Sobriety and Temperance to great exactness. He was a Man whose Memory indeed does justly deserve to be had in Honour, not only upon the account of this, but of many other Excellencies, that were very conspicuous in him.

He was a lover of Goodness and good Men; and therefore we have reason to hope, a lover of God also, whose Image they bear; and whom upon his Death-Bed. he called upon, in the words of our Saviour, with application to himself, *My God, my God.*

He was a great lover of his Country, and of the true *English* Government and Liberties; which he was very

zealous in the Maintenance and Defence of, against all Arbitrary Invasions and Incroachments whatsoever; and he had a very great Honour and Respect for all those that were the Patrons and Preservers of our Just Rights and of the Protestant Religion established among us.

He was for the true Interest of Church and State and for all the wholesome and salutary Methods for the preservation thereof. He was a Man of Peace, and exceedingly for the promoting of Peace and Union among Men: And in consequence hereof he could not but be for *Moderation* towards those of the same Faith and Religion, that have different Sentiments in some smaller things; which tho' some may think a fault, think is so far from being one, that it is a very great and eminent Virtue, and a necessary means to preserve the quiet of the World. This is a matter of so great concern that I think a Man should as soon be content to be a Martyr for Love, Peace and Unity among Christians, as for any thing in the whole compass of Divine Truth, unless it be that of the Worship of God and the Christian Religion, against Atheism, Deism, open Profaneness, and Idolatry.

He was both by Nature and Principle Kind, Gentle and Humble; of easy access to the Meanest; Courteous and obliging to all; but Bold, Confident and Resolute in a good Cause; neither to be aw'd nor flatter'd; neither to be brib'd or byass'd by any consideration whatever, against that which he thought was Just and Right and Profitable, for the Publick Good, or the Commonwealth.

He was forward and ready to do all good Offices to all as it lay in his Power. And few Men have used the Power that they have had in their Country, better than He, which he hath very much exerted as a true *Peace-maker* in composing of Quarrels and reconciling of Differences among

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among Neighbours; which he was very Eminent for, and generally very successful in. He would patiently hear what they had to say, and then he would take up the matter between them, and propose some expedient or other that should be to their mutual Satisfaction; and he would so exhort them to Peace, and to live in love one with another, that they seldom went away before he had made them Friends, or at least had brought them to forgive one another. He had calm Passions, and a quiet Spirit himself; and had a great art to abate the heats and to moderate the Resentments of others. But yet sometimes, where the Honour of God was especially concerned, he would shew his Power, in chastizing the Vices of Men; having a particular abhorrence of, and indignation against, that detestable Sin of Swearing; which he would sometimes also warn some against, whom he either knew or justly suspected to be apt to fall into it; and would threaten them severely if they did; being desirous rather to prevent it, than to punish them for it; and then would take an occasion to exhort them, so to live in this World, that they may be happy in the next; which has very happily stuck upon the Spirits of some.

He had a tender Compassion for, and was a great Patron of the Poor. His Ears were always open to their Just Complaints. And they were sure to meet with Relief, either from his Purse or his Power, so that they have lost one, that hath been no less than a common Father to them.

He was such a Husband, Father, Master, Friend and Neighbour, that tho' I hope, some do equal, yet hardly any exceeded him.

He was a Man of Honour, Plainness, Integrity and Faithfulness; he hated Flattery and Falseness; he loved to do good and not to make Ostentation of it; and he abhor'd every thing that was Base and Mean, that was unworthy either of a Gentleman or Christian; having *that* I per-

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ceive much in his Thoughts, as he often exprest in his Sickness, to keep *a Conscience void of offence both towards God and towards Man.*

This good, this useful Man, it hath pleased Almighty God now to remove from us, to the great and general loss of all. And I believe there hath not been any Man for some time, that hath died more desired, and more lamented. But he hath left a Branch behind him, who I hope, as he does inherit his Father's Temper, so he will inherit his Virtues, if this base seducing World does not at last choak the good Seed that hath been sown in him, which I hope God will prevent.

Now let us all, my Brethren, so live, and thereby wait and prepare to die, that we may not only leave a good and unspotted Reputation behind us in this World; but that we may be also blessed in the next.

Believe it when Death, the King of Terrors comes, if there be not a just foresight of it, and a wise and careful waiting and preparing for it, it will shake all your Spirits, and if you have not a fair, and some comfortable prospect of better Inheritance hereafter: because it will transfer you into an unalterable Eternity. O Eternity, Eternity! what will you do, when you come to enter upon Eternity, if you have your old Natures still, your foul Sins and Lusts all about you? What will you do, to appear before the Great and Just Tribunal of God, whom you have slighted, whose Laws you have rebelled against, whose Blood you have trampled upon; if you do not make your Peace in time? Oh all Impenitent Sinners, return, return to the Almighty in time; and as Isa. 55. *Seek ye the Lord while he may be found, call ye upon him while he is near.* And oh all ye that have truly and unfeignedly given up your selves to the Lord, that are fitted for your happy Change, *rejoyce in the Lord always, and again I say rejoyce;* for he will be your Friend, your Father, your Saviour, and your Everlasting Portion, and will never leave you nor forsake you.

F I N I S.

